

[Hearts delight.]

A
SERMON PREACHED
at Pauls crosse in London in
Easter terme. 1593.

By

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Divinitie for the Ladie Margaret
in Cambridge.



PRINTED BY JOHN LEGAT, PRIN-
TER to the Vniverſitie of Cambridge: 1603.
And are to be sold in Pauls Churchyard at the signe
of the Crowne by Simon Waterson.





To the most victorious,
vertuous, and puissant Prince, King
JAMES the first, King of England,
Scotland, France, and Ireland,
defendor of the faith, all
earthly and heauenly
happines.



Lorius, gratiouſ ;
It is our crowne and
the highest ioy of our
heart, that the
cowne of this king-
dome is to be ſet vp
on your royll head.

Otherwise, nothing in the world could
haue conteruail'd th'exceſſive ſorrow,
that her late Maiestie departing hence
left behind her, but the uncomparable

To the King.

1. Reg. 1. 40.

joy and triumph which your expectation sent before you, and now your princely presence bringeth with you. When Salomon, after his father David, was anointed king, they blew the trumpet, and all the people said, God save king Salomon, and rejoiced with great joy, so that the earth rang with the sound of them. We have thought, no trumpets, no proclamations, no bonfires, no bells sufficient; neither have we heard the earth onely ring-out, but also the heauens redouble and echo backe againe the acclamations and applauses of all men, which have shewted and said, God save King James. Now also, when your Highnes approacheth nearer, the straight charge which hath bin publikely given to the contrarie, cannot restraine your people, but that out of all countries & shires, they runne and flocke together, to behold and attend your Maiestie, as some bright and beautifull starre, which by his diuine-sweete influence worketh a generall prosperitie and peace. For what joy
all

Tanquam clarum
ac beneficium
Iudas. Sen. de
Clement. l. i. c. 3.

To the King.

all subiect doth not blesse God, and blesse himselfe that he liues to see this happie time, which was feared would prooue full of great disorder and trouble, so wisely and wonderfully caried (God as it were from heauen stretching out his holy hand, and holding the mindes of all men in awe and obedience) as that in it the peaceable uniting of two mightie kingdomes, maketh vs invincible agains^t all our enemies, and all our enemies contemptible to vs? Wherefore at this time, when all your liege people striue to shew the gladnesse of their hearts, by tendering such seruices, as are suitable to their possibilitie and performance, I also among the rest haue taken occasion humbly to dedicate unto your Maiestie such a poore present as I had in a readines. Assuring my selfe, that as none are more familiar with God then godly Kings: so no treatises can be more welcome to godly kings, then such as may draw them into greatest familiaritie with God. And I doubt not but that your Highnes hauing hitherto had

your

Nulli ita deo
familiares sunt,
sicut boni ré-
ges. Emilienus.
Dom 21. polt
Peregrin.

To the King.

your heart's desires giuen you, because you haue delighted in the Lord, wil here after, if it be possible, much more delight in the Lord, that he may yet giue you more desires of your heart. Nay I am so farre from doubting of this, that I dare be bold to conclude with the Psalmist,

The King shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

Thou hast giuen him his hearts desire: and hast not denied him the request of his lippes.

For thou shalt preuent him with the blessings of goodness: and shalt set a crowne of pure gold vpon his head.

His honour is great in thy saluation: glorie and great worship shalt thou lay vpon him.

For thou shalt give him everlasting felicitie: and make him glad with the ioy of thy countenance.

And

145.

To the King.

And why? Because the King putteth his trust in the Lord: and in the mercie of the most High he shall not miscarie.

*Your Maiesties
most devoted,
and obedient
subiect,*

THOMAS
PLAYFERE.

gai giorni

2011.11.11

for the new Year

tribedohm

500

THOMAS
LAWRENCE



THE TEXT.

*Delight thy selfe in the Lord, and he
shall give thee the desires of thy heart.*

Psal. 37. 4.



Aint Iohn saies in
one place, *Loue not
the world, nor the
things of this world;
if any man loue the
world, the loue of
God is not in him.*

So may I say, delight not in the world,
nor in the things of this world : if any
man delight himselfe in the world, he
cannot delight himselfe in the Lord.
Therefore saith *Martial* an auncient
Bishop, ^a What haue we to doe with
the delight of the world ? You may

A I

call

^a Quid ad nos
delectatio mun-
di ? Epist. ad
Tolot. cap. 13.

call it as you will; pleasure, if you will; pastime, if you will; mirth, if you will; gladnes, if you will; ioy, if you will: but in Gods dictionarie it hath no such name. In the holy Scripture, it is otherwise called. It is called, Adams goodly apple, which beeing eaten, deprived him of Paradise; Esau's red broth, which being supt vp, bereaued him of his birthright; Ionathans sweete honie-combe, which beeing but tasted, was like to cost him his life; the whore of Babylons golden cup, which filled her full of all abhominations; the traytour Iudas sugred sop, which made a way for the deuill to enter into him; the prodigall childes wash or draffe, which he most miserably swilled vp with the swine. Thus is all the delight of the world called in Gods dictionarie, which is the holy Scripture. It is called Adams apple, Esau's broth, Ionathans combe, Babylons cup, Iudas soppe, the prodigall childes swill. So that all this delight

is

delight.

is no delight. Or suppose it were : yet certainly it shall not giue thee the desires of thy heart. Nay it shall be so farre from breeding thee those ioyes, which thy heart most desirereth, that it shall bring thee those torments which thy heart most abhorreth. It may, saith *Chrysostome*, ^b delight thee perhaps for a while , but sure it shall torment thee for euer. As any sollide bodie , though it haue never so faire a colour (as crimson , or carnation , or purple, or skarlet , or violet , or such like) yet alwaies the shadowe of it is blacke : so any earthly thing , though it haue never so faire a shew , yet alwaies the shadow of it is blacke , and the delight thou takest in it , shall prooue to be grieuous in the ende. Therefore *Pbilo* calleth it a sweet bitter ^c thing. As that little booke in the Reuelation, was sweete in the mouth, but bitter in the bellie : so all worldly delight, is a sweete bitter thing, sweete in the beginning , but bitter in the en-

A 2 ding.

d Lamen. 3. 15.

e Ruth. 1.10.

f chap. 13. v. 23.

ding. Which they of Ierusalem had experience of. For beeing giuen to transitorie pleasure, they are ^d saide to be made drunken with wormewood. Now we know that drunkenesse is sweete, but wormewood is bitter. And such a sweete bitter thing, such a drunkennes of wormwood, is all the drunken delight of the world. So that as one said, ^e *Call me not Naomie, but call me Mara, call me not sweete, but call me bitter: so must we call worldly delight, not Naomie, but Mara, because it is nothing so much Naomie, sweete and pleasant at the first, as it is Mara and Amara, bitter and loathsome at the last.* Like to a song of the Syrens, which are mentioned in the prophecie ^f of Esay. A Syren is a monster of the sea, the head whereof resembleth a virgin, but the feete a fish. And such a monster is all worldly delight, the head whereof, the beginning, allureth vs as an amiable virgin, but the feete, the ende, deuoureth vs

as

delight.

as a rauenous fish. Therefore as Vlysses stopt his eares and bound himselfe to the mast of the ship, that he might not heare the Syrens song: so must we stoppe our eares, and refuse to heare the voice of these charming Syrens, charme they and sing they never so sweetly; yea we must bind our selues to the mast of the shippe, that is, to the crosse of Christ, & every one of vs saying with our heauenly Vlysses, God forbid that I should delight in any thing, but in the crosse of Christ, by which the world is crucified vnto me, and I vnto the world. For the world and all worldly delight, is likened to a hedgehogge. ^b A hedgehogge seemes to be but a poore silly creature, not likely to doe any great harme, yet indeede it is full of bristles or prickles, whereby it may annoy a man very shrewdly. So worldly delight seemes to be little or nothing dangerous at the first, yet afterward as with bristles or pricks, it pearceth

g Si de Vlyss
illo refert fa-
bula quod cum
arboris religa-
tio de periculis
liberavit, quā-
do magis cru-
cis arbo? &c.
Ambr. serm. 55

h Isa. 14:23

through the very conscience with
vntollerable paines . Therefore we
must deale with this delight, as a man
would handle a hedgehogge . The
safest way to handle a hedgehogge is
to take him by the heele . So must we
deale with this delight . As Iacob took
Esau that rough hedgehogge by the
heele: in like sort we must take world-
ly delight not by the head , but by the
heele, considering not the beginning,
but the ending of it , that so we may
neuer be deceived by it . For though
it haue a faire shew at the first, yet it
hath a blacke shadow at the last :
though it be sweete at the first, yet it is
bitter at the last : though it be drun-
kennes at the first, yet it is worme-
wood at the last: though it be *Naomie*
at the first, yet it is *Mara* at the last :
though it be a song at the first, yet it is
a Syren at the last : though it be a silly
hedgehogge at the first, yet it is a
sharpe prickle at the last . Wherefore
delight not thy selfe in the world , for
it

delight.

V

it shall not give thee the desires of thy heart: but *Delight thy selfe in the Lord,* and he shall give thee the desires of thy heart.

Here is a precept: here is a promise. A precept in these wordes, *Delight thy selfe in the Lord.* First *delight,* then *thy selfe,* lastly *in the Lord.* A promise in these words, *And he shall give thee the desires of thy heart.* First, & he shall give thee, then, the desires, lastly, of thy heart. *Delight thy selfe in the Lord,* and he shall give thee the desires of thy heart.

First, *Delight.* Well saies Syncelius, *i* The spirit of God, as it is a cheerful thing it selfe, so it maketh all them chearefull which are partakers of it. Indeed the wicked cōtinually mourn and lament. There was a great crie in Egypt, because in every house among them, there was some one or other of their first borne dead. But the voice of ioy and gladnesse is in the tabernacles of the righteous. *k* They euermore

Ιταπεπτό
ονόμα, καὶ
ιαπίνεται
μετόχος αὐ-
τοῦ.

kPsal.118.15.

I Aelianus in
varia histo. l.
g. cap. 14.

delight in the Lord. I read¹ of one Leonides a captaine, who perciuing his souldiers left their watch, vpon the citie walles, and did nothing all the daie long but quaffe and tipple in alehouses neere adioyning, commanded that the alehouses should be remooued from the place where they stood, and set vp close by the walles. That seeing the souldiers would neuer keepe out of them, at the least wise they might watch as well as drinke in them. So, because pleasure we must needs haue, & we cannot be kept frō it, god hath appointed that we should take Delight enough, and yet serue him neuer a whit the lesse. For it is no part of Gods meaning, when thou enterest into his sweete seruice, that thou shouldest abandon all delight, but onely that thou shouldest change the cause of thy delight. That whereas before thou diddest delight in the seruice of sinne, now thou shouldest delight as much, or rather indeed a thousand

delight.

land times more, in the seruice of the Lord. It was not Gods will that Isaak should be sacrificed, but onely the ramme. And so God would haue vs sacrifice onely the ramme, that is, all rammish and rancke delight of the world. But as for Isaack, he must be preserued still, and kept aliue: Isaack, in whome Abraham did see the day of Christ and rejoyced: Isaack, that is all spirituall laughter, all ghostly ioy, all heauenly *delight*. For as no man might come into the court of Ashuerus, which was clothed in sackcloath: ^{so} no man may come into the court of our king, which is clothed in sackcloath, and hath not on the wedding garment of ioy and *delight* in the Lord. Which is the cause why Christ calleth the assemblies of the faithfull, Quires of Campes ^a. A quire singes; a Campe fightes. How then may these two agree together? Very well in the godly. For the godly, when they fight most stoutly against the enemy, then they

^a Esther. 4.2.

^b Chorus ca-
strorum. Can.
6.12.

• David sal-
cantem plus
stupore quam
pugnantem.
Moral. Lay.
cap. 27.

¶ Cant. 4:6.

they sing most merily vnto the lord.
Whereupō Gregorie saith,° I admire
king Dauid a great deale more, when
I see him in the quire, then when I see
him in the campe: when I see him sin-
ging as the sweete singer of Israel,
then when I see him fighting as the
worthy warriour of Israel. For fight-
ing with others, he did ouercome all
others, but singing, & *delighting* him-
selfe, he did ouercome himselfe. Euen
as his sonne Salomon saies for him,
speaking to Christ, Turne away
thine eies from me, for they doe ouer-
come me, they wound my heart: they
make me sicke for loue &c. When Da-
uid fought with others, he ouercame
others; he wounded others; he made
others sicke; but when he daunced
before the Arke, and *delighted* him-
selfe, he was ouercome himselfe, he was
sicke himselfe. But feare you no-
thing. I warrant you this sickenesse
will doe him no harme. I will plaie
stil

delight.

still (saies he) that others may stil play vpon me ^{q.} For it is good sport whē God is *delighted*, though Michol be displeased. So that of Dauids sicknes we may say, as Christ said of Lazarus sicknesse, This sickenesse is not vnto death, but for the glorie of God ^{r.} And therefore it is for the glorie of God, because it is for the loue of god. For Dauid is sicke no otherwise for loue of the sonne of God, then God is sicke himselfe, for loue of the sonne of Dauid. *This is my beloved sonne* (saies he) *in whome I am delighted*^t. *This is my beloved sonne*: there he is in loue. *In whome I am delighted*: there he is sicke for loue. Which is the cause why he commandeth vs also to be delighted in his loue ^{r.} For as a double desire is loue: so a double loue is *delight*. And therefore he saies not simply, loue him; but, be delighted in his loue. *Delight thy selfe in the Lord*; and he shall give thee the desires of thy heart. *Delight*.

Then,

q Ludam, in-
quirit, vt illudat.
Ponus ludus,
quo Michol i-
rascitur, & de-
us delectatur.
Greg. Mag.

r Joh.11.4.

Math.17.5.

t Pro.9.19.

u Animam
meam odio
haberem, si
earum alibi
quam in do-
mino, & in e-
ius amore in-
venirem.
De amore
dei, cap. 2.

x Pro. 14.13.

Then, *Thy selfe*. I would hate mine
owne soule (saies Bernard) if I found
it any where else then in the Lord and
in his loue ^u. So that it is not enough
for thee to delight, but thou must *de-
light thy selfe*, that is, thy soule. Saying
with the blessed Virgin, My soule
doeth magnifie the Lord, and my spi-
rit reioyceth in God my Sauiour. O-
therwise, as Dives did see Lazarus a
farre off lying in Abrahams bosome,
beeing himselfe all the while tormen-
ted in hell, and hauing not so much as
one drop of water to coole his tōgue:
so, euен in laughing the soule may be
sorrowfull ^x. The wretched soule of
a sinner may see the face a farre off
laughing, and lying (as I may say) in
Abrahams bosome, beeing it *selfe* all
the while tormented (as it were) in hel-
l, and hauing not so much as one drop
of delight to asswage the sorrowes of
it. And like as Sampsons lyon had
great store of honie in him, but tasted
no sweetnesse of it: euен so if thou re-
ioice

delight.

¶

joyce in the face, and not in the heart,
y thou maiest well perhaps haue great
store of honie in thee to delight o-
thers; but thou canst never taste the
sweetnesse of it to delight *thy selfe*.
Therfore saies the princely prophet,
O taste and see how sweet the Lord
is. It is not enough for thee, to see it a
farre off, & not haue it, as Diues did;
or, to haue it in thee, and not to tast it,
as the lyon did: but thou must as well
haue it as see it, and as well tast it as
haue it. O taste and see (saies he) how
sweete the Lord is. For so indeede
Christ giueth his Church, not onely a
sight but also a taste of his sweetenesse.
A sight is where he saies thus, ² We
will rise vp earely, and goe into the
vineyard, and see whether the vine
haue budded forth the small grapes,
and whether the Pomegranets flou-
rish. There is a sight of the vine. A
taste, is where he saies thus, ² I will
bring thee into the winseller, & cause
thee to drinke spiced wine, and newe
wine

y 1. Cor. 5.11.

z Can. 7.11.

a Can. 8.2.

Orus Apollo.

b Num.11.3.

c Can.3.2.

wine of the Pomegranets. There is a taste of the wine. The Church, not onely goes into the vineyard, and sees the wine, but also goes into the wine-seller and tastes the wine. But yet thou must goe further then this, before thou canst come to *thy selfe*. For there are diuers degrees of tastes. The Egyptians in their Hyroglyphickes, when they would describe an vnperfect taste, paint meate in the teeth, when a more perfect taste, the beginning of the throat. Such an vnperfect taste had the Israelites of the sweetnes of God. God was most sweete vnto them, when he gaue them quailes to eate. Yet while the meate was but in their teeth, the wrath of God was kindled against them ^b. There is the meate in the teeth: an vnperfect taste. But the spouse of Christ hath a more perfect taste of the sweetnesse of god. For likening him to an apple tree, she saies, I delight to sit vnder his shadow, & his fruit is sweet vnto my throat. ^c

There

delight.

5

There is the beginning of the throat: a more perfect tast. But notwithstanding all this, thou art not yet come to *thy selfe*. Therefore this taste must not content thee: because this tast cannot delight thee. For thy delight must not sticke in thy teeth, or in thy throat, ^d but as a cordiall thing, it must goe downe to thy very heart. That thou maiest say with the Psalmist, My heart and my flesh (not my flesh onely, but my heart and my flesh) reioyce in the liuing God ^e. And againe, Praise the Lord, O my soule, and all that is within me, praise his holy name ^f. Nowe thou art come to *thy selfe*. For that which is within thee, is thy selfe; and all that is within thee, is all *thy selfe*. So that thy selfe, & all thy selfe, is delighted in the Lord, when as that which is within thee, and all that is within thee, praise his holy name. O howe happy art thou, when thou knowest this Iubile, this ioyfulness ^g: when thou hast a secret sence, & an inward fee-

d Non est stre-
pitus oris, sed
sibilus cordis,
non tonus la-
biorum, sed
motus gaudio-
rum, concor-
dia volunta-
rum, non con-
sonantia vo-
cum.

e Pial.84.3.

f Pial.103.2.

g Cum scis iu-
bilationem,
Pial.89.15.

^b Greg. Mo-
rah. Job. 3. 14.

ⁱ Reu. 8. 2.

feeling of it : when every motion of thy minde , is an influence of Gods spirit: when thy wil & his word play togither, as Isaack and Rebecka did. For then surely thou doest build to thy selfe desolate places ^b. Desolate places, I say, that all other things may be silent to thy soule: nay that thy very soule may be silent to it selfe: yea that there may be a silence in heauen i answerable to the silence of thy soule, when thou doest delight ⁱ thy selfe in the Lord . Delight thy selfe in the Lord, and he shall give thee the desires of thy heart. Thy selfe.

^k Gustu incri-
cumscripti in
minis anima
patitur, & su-
pra se elata
ad seipsum re-
habet dedigna-
tur.

Lastly, *In the Lord*. Gregorie saies thus, ^k The minde of man is fed with the infinit light and loue of God, and so being lifted vp farre aboue it selfe, doeth now disdaine to stoupe downe so lowe as to it selfe . And therefore doeth not delight it selfe in it selfe, but delights it selfe *in the Lord*. Hereupon a father saies, O lord , graunt that I may

delight.

5

k Nouerim
me, nouerim
et.

may know^k my selfe , and know thee. That knowing my selfe and thee , I may loath my selfe in my selfe , and delight my selfe onely in thee. Truth indeede, O man, so thou oughtst to doe, saies God. For if thou didst know thy selfe and me , then thou wouldest displease thy selfe , and please me. But because thou knowst neither thy selfe , nor me , therefore thou dost please thy selfe , and displease me. But the time shall come, when thou shalt neither please thy selfe , nor me. Not me, because thou hast sinned : not thy selfe , because thou shalt be burned. So that then thou shalt please none, but the deuill: both because thou hast sinned , as he did in heauen , and also because thou shalt be burned as he is in hell. Therefore he that delights himselfe in himselfe, delights not himselfe , but onely the deuill in himselfe. Whereas on the other side , he onely delights himselfe , which not onely delights himselfe, but addes also, *In the*

B :

Lord;

I Deliciis affluens, immixa iu-
per dilectionum
cum. Can. 8.3.

Lord; and so delights himselfe in ver-
tue, delights himselfe in godlines, de-
lights himselfe in God himselfe. This
Christ signifieth, when speaking of
his spouse, he saies, *Who is shee, which
commeth out of the wildernes, abounding
in delights, leaning vpon her welbeloued?*
He that leanes vpon himselfe, can ne-
uer abound in delights: but he alone
aboundeth in delights, which leaneth
vpon his welbeloued. So did S.Paul:
I have laboured more then they all, saies
he. There he aboundeth in delights.
*Yet not I, but the grace of God which is
in me.* There he leaneth vpon his wel-
beloued. And again, *I can doe al things,*
saies he. There he aboundeth in de-
lights. *In him that strengtheneth me.*
There he leaneth vpon his welbeloued.
In one word, when as he saies, *He
that would reioyce and glorie, let him
reioyce and glorie in the Lord:* it is all
one, as if he shold haue said, *He that
would abound in delights, let him
leane vpon his welbeloued. Let him
delight*

delight.



delight himselfe in the Lord. Let the Saints ^m reioyce in ioy, let them delight in delight. He that delights in an earthly thing, delights in vanitie, he delights not in delight. But he onely delights in dclight, which makes God onely the ground of his delight. According to that of *Prosper*, ⁿ That a lone is eternall delight, which is groūded vpon the eternall good. Vpon him that is onely good, and faith to Moses, ^o I will in my selfe shew thee all good. Every thing that is honest, every thing that is profitable, euery thing that is pleasant, is onely to be found *P in the Lord*. As that Manna ^q had all manner of good taſts in it: so the Lord onely, hath all manner of good things, all manner of true delights in him. Therefore the Church, having first bestowed the greatest part of Salomons song, altogether in commendation of the beautie and comelines of Christ, at length concludeth thus; Thy mouth is as sweete

^m In Iētitia Ie-
tentur. psal. 68.
3.

ⁿ Aeterna ex-
ultatio est, quae
bono ietatur
eterno.

^o Exod. 33.19.

^p Quare vnum
bonum in quo
iunct omniabo-
na & sufficit.
Aug. Med.

^q Sapi. 16.20.

things, and thou art wholly delectable: how faire art thou, and how pleasant art thou, O my loue, in pleasures? So that when I seeke my loue, my *Lord*, then I seeke a delight, & a light, that passeth all lights, which no eye hath seene: I seeke a sound & an harmonic, that passeth all harmonies, which no eare hath heard: I seeke a sent and a sauour, that passeth all sauours, which no sense hath smelt: I seeke a relish and a tast, that passeth all tasts, which no tongue hath tasted: I seeke a contentment and a pleasure, that passeth all pleasures, which no bodie hath felt. Nay, I cannot hold my heart, for my ioy; yea, I cannot hold my ioy, for my heart, to thinke that he which is my *Lord*, is now become my father, & so that he which was offended with me, for my sinnes sake, is now reconciled to me, for his sonnes sake. To thinke, that the high Maiestie of God, will one day raise me out of the dust, and so that I, which am now

delight.

21

now a poore worme vpon earth, shall hereafter be a glorious Saint in heauen. This , this makes me delight my selfe *in the Lord* ; saying , O thou that art the delight of my delight ; the life of my life ; the soule of my soule ; I delight my selfe in thee , I liue onely for thee , I offer my selfe vnto thee , wholly to thee wholly : one to thee one : onely to thee ^r onely. For suppose now , as S. John speaketh , the whole world were full of bookes: and all the creatures in the world were writers : and all the grasse piles vpon the earth were pennes : and all the waters in the sea were ynke : yet , I assure you faithfully , all these bookees , all these writers , all these pennes , all this ynke , would not be sufficient to describe the very least part , either of the goodnes of the *Lord* in himselfe , or of the louing kindnes of the *Lord* , towards thee. Wherefore , *Delight thy selfe in the Lord* , and he shall give thee the desires of thy heart. Thus much for

^r Totum totius
vnum vni: v-
nicum vnicum.

the precept, in these words, *Delight thy selfe in the Lord.*

I Dilectionis
nulla maior
expetenda est
renumeratio,
quam ipsa dilectionis.

Iob.35.7.

Psal.16.2.

The promise followeth. First, *And he shall give thee.* Well saies Leo, Loue is the greatest reward of loue, that either can be, or can be desired. So that though there were no other rewarde, promised thee, for delighting in the Lord, but onely the delight it selfe, it were sufficient. For the benefit is not Gods, but wholly thine. God is never a whit the better, for thy delighting thy selfe in him. If thou be righteous, what doest thou give him, or what doeth he receive at thy hands? Thy delight may perhaps reach to the saints, which are in the earth, but it can never reach to the Saints which are in heauen: and much lesse, can it reach to God, which is the Lord of heauen. Nay, I will say more. If thou shouldst give God whole riuers full of oyle, & whole houses full of gold, for never so little a droppe of this delight, it would

delight.



would be nothing. Thy gift would be nothing, to his gift: thy oyle and golde, would be nothing to his oyle of gladnesse. Yet behold the bountifullnesse, and liberalitie of the lord. He hires thee, and giuesthee wages, not to doe himselfe good, but to doe thy selfe good. And here he promiseth to reward his owne mercies, asif they were thine owne merits. And as though the benefit were not thine, but wholly his: so he chaungeth the words, and for, Thou shalt giue him, saies, *He shall give thee*. But this he doeth, as Augustine testifieth, ^x Not by the loue of error, but by the error of loue. For the loue of error, is mans Rhetoricke, it is a figure, which man often vseth, *Humanum est errare* ^y. But the error of loue, is Gods Rhetoricke, it is a figure, which God often vseth, *Divinum est amare* ^z. Especially it is a divine thing, to loue so dearely, as God loueth vs. Who, though he doe not loue to erre, yet

^x Non erroris amore, sed a
mortis errore.
Decivit. de.
lib. 22 cap. 6.

^y It is mans
proprietie to
erre.

^z It is Gods
proprietie to
loue.

a Cant. 2.16.

b Lilia agro
rum, millia
angelorum.c Si vidiisti
quod patci illi
in pacere, vi-
de etiam nunc
ne forte e con-
uenio pacere
sicut ei paci.
Bernard. Cant.
ferv. 71.
d Reu. 3.19.

he doeth erre for loue. Counting and calling, that which is onely our commoditie, his owne commoditie. So, Christ is said ^a to be fed amongst the lylies. The lylies of the fieldes, are the millions of the angels ^b; or of all those which lead a pure, and an angelicall life. These indeede Christ feedeth. He feedeth them in the greene pastures, and leadeth them forth, by the waters of comfort. Yea, not onely he feedeth them, but also by this figure, the error of loue, he is said to be fed with them. Because though he for his part, haue little neede, I wis, to be fedde, yet it is as great a pleasure to him, to feed the, as if he were fedde himselfe among them ^c. So likewise he saies, *If any man open the doore, I will suppe with him, and he with me* ^d. We indeede sup with Christ. Generally, whensocuer he giues vs grace to feele in our affecti-
ons, the rauishing ioyes of the spirit. As when he saies, *I haue eaten my ho-
nie combe, with my hony, I haue
drun-*

delight.

Cant. 3.

drunken my wine, with my milke: eat
 you also, O my friendes, drinke and
 make you merie, O my welbeloued.
 But more especially we suppe with
 Christ, when he cals vs to the holy
 Communion, and biddes vs to the
 Lords supper. For then he staies vs
 with flaggons, and comforts vs with
 apples: with apples and flaggons:
 with bread and wine: with his owne
 deere bodie, and his owne pretious
 blood. Thus do we suppe with Christ.
 But how doth Christ suppe with vs?
 Is it possible? possible, that he which
 shall neuer hunger, or thirst any
 more? possible, that he, which is ful-
 nes it selfe, in whome, all the fulnes of
 the Godhead bodily dwelleth? Is it
 possible (I say) that he should stand
 without, knocking at the doore, as a
 begger, to get a meales meate of vs?
 Yea sure: doubt you not. It is possi-
 ble enough. By a certaine figure, (I
 weene you call it the errorre of loue:
 thatt it: by this figure, the errorre of
 loue)

loue) it is a very possible thing : nay, it is a very easie thing to doe : yea it is a very great pleasure to him to doe it. Behold (saies he) I stand at the dore and knocke : if any man heare my voice, and open the dore, I will come in unto him, and will suppe with him, and he with me. Well then, how doth Christ suppe with vs ? Christ suppes with vs, when we entertaine him, as Marie did, with the salt teares of repentance & griefe : and as Lot did, with the sweete bread of sinceritie , and truth. For the salt teares of our repentance, are the onely drinke , which Christ will drinke with vs. And the sweete bread of our sinceritie , is the onely bread , which Christ will eate with vs. But what meate hath he to his bread ? I haue a meate (saies he) which you know not of. My meate is to doe the will of him that sent me. In the volume of thy book it is written of me, that I should doe thy will, O my God , it is my delight, it is meate and drinke to me, to doe



delight.

doe it. And as it is meate to him, to
doe it himselfe : so is it meate to him,
to see vs doe it. Then doth he suppe
with vs. And this is the first seruice.
But what hath he for a second course?
A dish of apples, gathered of the tree
of life. For toward the latter ende of
the supper, when they come to their
fruit, a Christian saies to Christ, *O*
my welbeloued, I haue kept for thee, all
manner of apples, both old and new.
Contrition, humiliation, denying of
thy selfe, mortificatiō of the old man :
these are old apples. Sobrietie, inno-
cencie, holines of life, viuification of
the new man : these are new apples.
And when a Christian feasts, & feedes
Christ with such diuers and daintie
fruits of righteousness, then he saies to
him, *O my welbeloued, I haue kept for*
thee all manner of apples, both old and
new. But what musick hath he now ?
We must needes haue some musick.
Christ cannot suppe without musick.
Drinke, and bread, and meate, and
apples,

f Can. 7. 13.
Omnia poema
vetera & no-
va. Vulgata
transl.

apples, will make him but a slender supper, except we mend it all the better with musick. This must be the very best part of the supper. For a *co-
lour* of musicians at a banquet, is as a *signet* of Carbuncle, set in gold; and as the *signet* of an *Emrod*, well trimmed with gold: so is the *melodie* of musick, in a pleasant *banquet*. Therefore when Christ supps with vs, we must be sure he haue musick. We must welcome him, and cheare him vp, with *psalmes*, and *hymnes*, and *spirituall songes*, singing with a grace, and making *melodie* in our hearts to God. Thus doth Christ sup with vs. But nowe to returne to the maine point againe, from which we haue a little digressed, As else where, by the errour of loue, Christ is said, to be fedde among the lylies, whereas indeede onely he feedeth the lylies; and to suppe with vs, whereas indeede onely we suppe with him: so here, by the same figure, he is said to reap commoditie by thy delight, whereas indeede onely

*g Ecclesiasti-
cus cap. 32.
ver. 5.*

Col. 3:16.

delight.



onely the commoditie is thine , all the commoditie, all the benefit , is onely thine. Yet (to see the admirable loue of God) he saies not , Thou shalt giue him, but, *He shall giue thee.* *Delight thy selfe in the Lord , and he shall giue thee the desires of thy heart . And he shall giue thee.*

Then, *The desires.* He that loues to desire God, ^h(saies Bernard) must also desire to loue God. Then he shall haue neither facietie, nor yet anxietie. Neither facietie , because he loues to desire: nor yet anxietie , because he desires to loue. Thus doth the Church. *Let him kisse me* (saies shee) ⁱ *with the kisses of his mouth.* Let him not smite me, but kisse me : not once, but often: not with the kisses of his feete, but of his mouth: not of any of his prophets mouthes, but of his owne mouth; *Let him kisse me with the kisses of his mouth.* Here are many *desires.* Here indeede shee loues to desire ^k. But it follow-
eth,

^h Qui amat
desiderare, de-
sideret amare
De amore dei
cap.3.
vid. Gregori-
um Morali.
18.c.28.

ⁱ Cant. 1.2.

^k Psal. 119.30.
Concupis-
desiderare,

Gal.119.20.

Exodus.6.

Gen.32.26

eth, *For thy loue*, is better then wine. The person is suddenly changed. Before, it was more straungely in the third person, *Let him*, and, *his mouth*. Nowe, it is more familiarly, in the second person, *For thy loue*. *For thy loue* is better then wine. Here is but one loue. Here onely shee desires to loue. For as the curtaines of the tabernacle, were coupled and tyed together with taches and strings, so that one curtain did drawe another, and all the curtaines did draw together, to couer nothing else, but the tabernacle¹: after the same sort, the desires of the godly, are coupled and tyed together, so that one desire drawes another¹, and all their *desires* draw together, to make them couet nothing else, but God. And euen as Iacob, when he held the angel in his armes, stood ypon one foote, and haltered vpon the other foote: ² so he that embraceth God, can doe nothing with that halting foote, which before carried him to the

delight.

¶

the desire of the world, but standeth onely vpon that sound foote, which now carrieth him wholely to the *desire* of God. And like as all the streets of Jerusalem sing *Halleluia*:^a so all the desires of them that are delighted in God, are referred to God. There are many streates in Jerusalem; yet there is but one *Halleluia*, which is sung in all those streates. In like sorte, there are many desires in a godly man; yet there is but one thing, God only, which is desired in all these desires. For, these desires, as the kisses of Christ, come all from one loue: these desires, as the curtaines of the tabernacle, are all tyed together with one string: these desires, as the goings of Iacob, stand all vpon one foote: these desires, as the streets of Jerusalem, sing all one *Halleluia*. So that if thou looke into his *desires*, that delighteth in the Lord, thou shalt see no iniquite, no contradiction in them. But if thou looke in to his *desires*, that delighteth

^a *1 Tim. 3:18*

Psal. 53. 10.

Obad. 21.

p Rom. 3. 24.

lighteth in sinne, thou shalt say with the Psalmist, I see iniquity, and contradiction in the city. For as Manasses was against Ephraim, and Ephraim against Manasses, and both of them against Iuda: so the *desires* of the wicked, are contrarie to God, and to themselves. All their *desires*, are contrarie to all gods *desires*. Manasses & Ephraim, are both against Iuda. There's iniquitie. Some of their *desires*, are contrarie to othersome of their *desires*. Manasses is against Ephraim, and Ephraim is against Manasses. There's contradiction. Therefore the *desires* of the wicked, beeing so contrarie to God, and to themselves, their *desires* are not giuen to them, but they are giuen to their *desires* p. Because, though they loue to desire God, yet they doe not desire to loue god. Though they care not how much God doe for them; yet they care not how little they doe for God. But as for the godly, they are not giuen to their

delight.

33

their desires, but their *desires* are giuen to them. Because not onely, they loue to desire God, but also, they desire to loue God. And so all their desires, being as it were, but one desire, al agreeing in one God, when they haue god, they haue al their desires giuen them in God ^q. So the three children, beeing men of desires, ^r had their *desires* giuen them. They desired to be deliuered from the furnace. This desire was giuen them, when as God walked with them in the fierie furnace ^s. So Moses, beeing a man of God, had his *desires* giuen him. He desired to see Gods face. This desire was giuen him, when as Christ talked with him, face to face ^t. So John, beeing a friend of God, had his *desires* giuen him. He desired to see Christ's glorie. This desire was giuen him, when as Christ said, *He that louesh me, shall be loued of me, and I will manifestly shew mine owne selfe unto him* ^u. So Lazarus, beeing Gods little begger ^v, (as I may say)

C i had

^q Domine, ante te omne desiderium meum. Job. 38. 10.

^r Nam vobis perfectio ipsius anima deum est, & centrum locutusque naturalis omnium desideriorum eius.

^s Viri desideriorum. Dan. 9.

^t Daniel. 3. 25.

^u Mark. 9. 4.

^v Ioh. 14. 21.

^v Mendicus dei. Greg.

had his *desires* giuen him. He desired to be reliued, not so much with the meat of that earthly *Dynes*, as with the mercie of that heauenly *Dynes*, which is so rich in mercie. This desire was giuen him, when as the Patriarch speaking of him to the glutto said, Now is he comforted, and thou art tormented. And so, whosoeuer thou art: if thou be a man of *desires*, as the three children were: if thou be a man of God, as Moses was: if thou be a friend of God, as John was: if thou be a begger of God, as Lazarus was: he shall give thee all that thou canst begge, or *desire*. For, to speake no more of those three children, these three men, which I named last vnto you; Moses, the man of God: John the friend of God: Lazarus, the begger of God; did lie in three bosomes. In Moses bosome: in Christis bosome: in Abrahams bosome. Moses hand, did lie in Moses bosome: S. John did lie in Christis bosome: Lazarus, did lie in

delight.

v

in Abrahams bosome . Moses bosome, is lawe: Christ's bosome, is Go-
spel: Abrahams bosome is glorie. Therefore, feare must drive thee out
of Moses bosome : faith must keepe
thee in Christ's bosome: felicitie must
bring thee to Abrahams bosome. For
first, thou must with Moses, put thy
hand into Moses bosome, and there
seeing how full of leprosie thy hand
is, and howe wicked all thine owne
handyworkes are, thou must abhorre
thy selfe, in thy selfe. Afterward, thou
must with Iohn, conueie not thy had
onely, but thy whole bodie , and thy
soule also, into Christ's bosome , and
there seeing how thou art clesned frō
the leprosie of thy finne, and freely iu-
stified by faith in Christ , thou must
delight thy selfe in the Lord . Then,
thou must be carried into Abrahams
bosome, and there, both louing to de-
sire God, and desiring to loue God,
he shall giue thee thy *desires* . First, I
say, lie in Moses bosome , and ab-

horre thy selfe in thy selfe: afterward, lie in Christ's bosome, and delight thy selfe in the Lord: then, thou shalt lie in Abrahams bosome, (O blessed bosome! O sweet bosome!) And he shall giue thee, thy desires. *Delight thy selfe in the Lord, and he shall giue thee the desires of thy heart. The desires.*

Lastly, *Of thy heart.* Thy heart here, is all one with thy selfe before. As if the words had stoo'd thus, *Delight thy selfe in the Lord, and he shall giue thee the desires of thy selfe:* or els thus, *Delight thy heart in the Lord, and he shall giue thee the desires of thy heart.* To the point then. *Augustine* saies thus, *O Lord, thou hast made vs for thine own selfe, & therefore our heart is euer vnquiet, while it is from thee, neuer at quiet, vntill it come to thee.* A bull which is baited at the ring, as soone as euer he gets any little breathing, turnes him straitwaies toward that place, by which he was brought in, imagining, that by

a Pecisti nos
domine ad te,
& ideo inqui-
etum est cor
nostrum, donec
veniamus ad
eum.

delight.

how much the more, he is nearer to the stall, by so much the more, he shall be further from the stake. In like manner, a faithfull *heart*, beeing bayted and towzed in this world with many dogges ^b which come about it, alwaies hath an eye to that place, from which it came, and is never quiet till it returne to him, from whome it was set at the ^c first. He that lets downe a bucket to draw water out of a well, as long as the bucket is vnder the water, though it be never so full, he may get it vp easily; but when he beginnes to draw the bucket cleare out of the water, then with all his strength he can scarce get it vp; yea many times the bucket when it is at the very highest, breakes the yron chaine, and violently falls backe againe. After the same sort, a Christian *heart*, so long as it is in him who is a well of life, is filled with delight, and with great ioy drin-keth in the water of comfort, out of the fountaine of ^d saluation; but bee-

^b psal.33.16.

^c Querula pa-
nitus & erar-
bunda est, do-
nec a*et* sum, à
quo originali-
ter exit, trium-
phali virtute
revertatur.

^d 15.12.

e Vi amoris
in deum tan-
quam in cen-
trum propriū
mouetur, ut in
ipso summe
delectetur.

f Math. 2.9.

g Aspiceret
pro. iude 13.

h Psal. 57.8.

ing once haled and pulled from God, it draweth backe, and as much as it can possibly resisteth, and is never quiet, till it be in him againe, who is the center of the *e* soule. For as the needles point in the mariners compasse, never stands still, til it come right against the north pole: so the *hearts* of the wise men, never stood still, till they came right against the starre, which appeared in the *f* East; & the very starre it selfe, never stood still, till it came right against the other starre, which shined more brightly in the manger, then the sunne did in heauen. Wherfore our hearts doe alwaies erre, they are Planets & wan-
dering starres, before they come to Christ: but then only they are starres of the firmament, the true seede of Abraham, when they are firmly *h* fixed, and settled in God. The Prophet Io-
nas, all the while he fled from God, in what a case was he: one while, he was turmoiled in the stormes of the tem-
pest:

delight.

pest:another while , he was sowred in the waues of the sea:another while, he was boyled in the bowels of the whale. But as soone as he returned to God , by and by he was cast vp safe vpon the sea shore : and then he said to his soule , My soule returne vnto thy rest,because the Lord hath restored thy selfe vnto thee ⁱ . Because, whereas before , thou hadst lost thy selfe:lost thy selfe in the tempest: lost thy selfe in the sea:lost thy selfe in the whale: nowe the Lord hath restored thy selfe vnto thee . Wherefore the *heart* of man hath lost all rest ; nay it hath lost it selfe, before it be cast vpon the sea shore ; before it be cast vpon God:but when once it delighteth in the Lord,when once it findeth God, then it findeth it selfe, then it returneth vnto rest. *Nicanor* queene of Saba, could neuer be quiet in her owne countrie , till shee came to Salomon: but when shee sawe his glorie , and heard his wisdome , then her heart failed

ⁱ Quia dominus redditio
nibus tibi. Psal. 116. 7.

Hearts

failed her, shee had enough, she could desire to see and heate no more. And so the *heart* of a Christian, can never be quiet in the straunge countrie of this world, till it come to Christ, which is the true Salomon, the prince of peace; whē it comes once to Christ then it saies thus to God, Lord nowe lettest thou thy servant depart in peace, because mine eies haue seene the prince, because mine eies haue seene thy saluation. Euen as one good heart saies for all, O Lord, how amiable are thy dwellings? Salomon had goodly buildings, but they were nothing to thy dwellings. My soule fainteth, and faileth for them^k. It fainteth before I see them: and it faileth when I haue seene them; then I am quiet enough, then I can desire to see no more. For like as Noahs dove could finde no rest for the sole of her foote, all the while she was flickering ouer the flond, till she returned to the arke, with an olive branch in her mouth: so

the

k Concupiscit.
& deficit. I. I. I.
84.2

delight.

¶

the *heart* of a christian, which is the turtle dowe of Christ, can find no rest all the while it is houering ouer the waters of this world, till it haue siluer wings asa dowe, and with the olie branch of faith, flie to the true Noah, which signifieth rest, till Iesu Christ put forth his holy hād out of the arke, and taking this heart into his hand, receiue it to himselfe. Euen as one good *heart* saies for all, I will not climbe vp into my bedd, nor suffer mine eies to sleepe, nor mine cielidds to flumber, nor the temples of my head to take their rest, vntill I find a tabernacle for the Lord, an habitation for the mightie God of Iacob. Vntill I find, that my heart is not in mine owne hand, but in Gods hand: vntill I find, that God dwelleth in me, and I in him: vntill I find, that my soule is a tabernacle for the Lord, and my *heart* is an habitation for the mighty God of Iacob, I cannot rest, saies he. But when I find this once: when I

I Pet. iii. 4.

come

come to Noah in the arke : when I
delight my selfe in the Lord ; then I
will climbe vp into my bedd, and suf-
fer mine eies to sleepe, and mine eie-
liddes to slumber, and the temples of
my head to take their rest. But whats
the reason of all this ? I am somewhat
bold to aske, because I would be glad
to know: whats the reason I say , that
the bull , can neuer be quiet , till he
come to the staule ; that the bucket ,
can neuer be quiet, till it come to the
water; that the needle , can neuer be
quiet, till it come to the north poole ;
that Ionas, can neuer be quiet, till he
come to the sea shore ; that Nicaula ,
can neuer be quiet, till she come to
Salomon; that Noahs doue , can ne-
uer be quiet, till it come to the arke ;
that mans *hearts*, can neuer be quiet ,
till it come to God? The reason of it is
this. When God created heauen and
earth, he rested not in the heauen, or
in any heauely thing, not in the earth;
or in any earthly thing, but onely in
man,

delight.

man, which is both. A heauenly thing for his soule, and an earthly thing for his bodie. As soone as he had made man, he kept a sabbath, and rested. Euen so the *heart* of man, resteth not in the earth, or in any earthly thing, not in the heauen, or in any heauenly thing, but onely in God, which is lord of both. Lord of heauen and earth : lord of soule and bodie. As soone as it commeth to God, and delighteth in him, it keepeth holy-day, and resteth. Gods heart never resteth, till it come to man : mans heart never resteth till it come to God. For as god saies to man, My sonne give me thy heart : so man saies to God, my lord give me thy selfe. For euen as the hart desireth the water-brookes : so longeth my heart, my soule, after thee, o God. Therefore, o God, giue me thy selfe. Shew me thy selfe, and it sufficeth me. For thou onely, O Lord, art indeede, as thou art called in Hebrew *Shaddai*, all-sufficient, yea more then

Psal. 33.35.

105.14.8.

o 2.Cor.ii.9.

p 1.Sal.8.4.ii.

q Psal.73.35.

¶ H[ab] 3.17
q[ui]d est in te
q[uod] dicitur propter
Nilus.

¶ Sicut ob clam
apparet
gloria tua.
Psal.139.16.

¶ Prov.18.2.

¶ Isa.40.6.

then sufficient. Thy very grace, is sufficient for ^o me. But thou, O Lord, doest giue both grace and P glorie. Therefore, whome haue I in heauen, but thee? and whome haue I in earth, but ^q thee? Thou onely giuest grace in earth: so that I haue none in earth but thee. And thou onely giuest glorie in heauen: so that I haue none in heauē but thee. O what a sweet friend is this? What a sweete friend is God our good friend, which onely feedeth and filleth the ^r heart? He onely feedeth it in earth, & filleth it in heauen: feedeth it with grace, and filleth it with ^s glorie. For euery thing hath a kind of foode proper vnto it. Offer a lyon grasse, he will neuer eate it: offer him flesh, he will eate it. Why so? Because that is vnnaturall, this is naturall to him. So, offer the ^t heart of a Christian, which is couragious and bold as a ^u lyon, offer it all the glorie of the world, which is as the flower of ^v grasse, it is neuer a whit the better.

Offer

delight.

~~168.~~

Offer it Christ, who saies, *My flesh is meat indeede, then it is satisfied.* Therfore one saies, *The lyons want, and suffer hunger, but they that feare the Lord, want no manner of thing that is good.* The lyons: such lyons, as haue no grace, but grasse onely to feede vpon, they want and suffer hunger. Hungrie and thristie their soule fainteth in them. But they that feare the Lord: such lyons, as by faith feede vpon the flesh of Christ, delight in the Lord, feede vpon God, they are fat, and well liking, they want no manner of thing that is good. For as the people sitting vpon the grasse, and feeding vpon the bread, were all x satisfied: so these lyons are all satisfied, because sitting vpon the grasse of the world, yea not onely sitting vpon it, but also treading vpon it, and trampling it vnder their feete, they feede onely vpon the bread of life. For these lyons can easilly conceiue, that if at that tyme, fve loaues beeing blessed by our Lord, did

^a Psalm 73.^x Mark 6.39.

did satisfie fiftie thousand, then much more our blessed Lord himselfe, can satisfie euery *beast*, which hungereth and thirsteth for him. Therefore these lyons, saue the very fragmentts of this feast, and keepe them in their hearts, as in baskets, knowing that all the grasse of the world, cannot doe them halfe so much good, as the very least crumme of Christis comfort. For so one lyon liues among the rest, *My soule refuseth comfort. But when I remember God, I am y delighted. As if he should say, I haue a lyons bray in me; my soule refuseth to feede vpon the grasse of the world: it goes against my stomach: I cannot brooke it: I cannot digest it: that's but a cold comfort: My soule refuseth all such comfort: But when I remember God, I am delighted. Though I cannot see God presently before me; yet if I doe but remember him; if doe but meditate of him; if I doe but thinke of him; if I doe but dreame of him; I am y delighted.*

Psal. 77.4.
Memor fui dei.
& delectans
sua.

c. Ammon totius
confortaris,
quocies recor-
danis? Aug.

delight.

lighted. Though I can not haue a whol loafe, yet if I can get but a fragmēt: if I can get but a shieue: if I can get but a morsell: if I can but any little crumme of comfort, that falls from the table of the Lord: my *heart* is sufficiently refreshed and fedde. But as God onely feodeith the heart: so God only fillēth the heart. For the heart of man, as for the manner of diet, it is like the heart of a lyon: so for the bignesse of it, it is like the heart of the *Ibis*. Orus Apollo writeth, that the Egyptians, when they would describe the heart, paint that bird, which they call the *Ibis*. Because they thinke that no creature, for proportion of the bodie, hath so great a heart, as the *Ibis* hath. But me thinkes, they might better paint a man. Because no creature, no not the *Ibis* it selfe, hath so great a heart, as a man hath. For the eie is never filled with seeing, nor the eare with hearing, and much lesse, the *heart* with desiring. But even as the Poets faine, that

Hearts

that the fiftie daughters of king Danaus killing their husbands, are injoyed for their punishment in hell, to fill a tunne with water, that is bored full of holes, which though they labour never so much about it, yet they can never bring to passe; semblably, he that would goe about to fill his bears, with worldly delights, were as good poure water into a sink, as we say, for any pleasure he shall haue, after all his labour and paines. Salomon, hawing had a long time, tryall of all transitorie pleasures, at length frankly confessed, that they were so farr from being a contentation to his heart, that they were a very great vexation to his spirit. Nay Alexander, though he had conquered the whole world, yet still he said with the king of Spaine, *Non sufficit orbis*^b *a yea in* the ende, he grew to be very male content, and found himselfe greatly grieved, because there were not for sooth, many more worldes for him

^a Vide prouerbium, Danaium dolium, apud Erasim.

^b All the
whole world
is not enough
for me.

to

delight.

THE

to conquer. By which example of Salomon and Alexander, (though otherwise a heathen,) it doth plainly appeare, that if it had pleased God, to haue created as many worlds, as there are creatures in this one world, (which he might haue done with the least word of his mouth,) yet this infinite number of worldes, which should haue beene created, could not haue filled the verie least *heart*, of any one man, without the creatour himselfe. This Orentius an excellent Mathematician sheweth, who describing the whole world in the forme of an *heart*, leaueth many voide spaces in his *heart* which he cannot fil vp with the world. For as a circle, can never fill a triangle, but alwaies there will be three empty corners in the triangle vnsfilled, if there be nothing els to fill it, but the circle: so the round world, which is a circle, can never fill the *heart* of man, which is a triangle, made according to the image of the Trinity, but alwaies there

D 1

will

c Animis no-
stra ita facta
est capax ma-
iestatis tue,
quod à te solo
& à nullo alio
coedit impleri.
Qum autem
habet te plenius
est desiderium
eius, & iam ni-
hil aliud quod
desideret vte-
rius restat. Au-
gust. I. Soliloq.
cap. 30.

will be some emptie corners, in the triangle of the *heart* vnsfilled, if there be nothing els to fill it, but the circle of the world. Onely the glorious trinitie, filleth the triangle of the heart, and filleth every corner of it, and filleth every corner of it fuller, then it can possibly hold. For, suppose almighty God should now worke a miracle, and giue some one man a *heart*, as large, and as huge, not onely as all the hearts of all the men, that euer were, are, or shall be, but also as all the affections of all the angels, and heauenly powers aboue; yea I will say that, which shall be yet much more maruelous, if this one *heart* were so great, that it could at one instant, actually containe in it, more corporall and spirituall things, then are in all the deepes beneath, in the vallies, in the mountaines, and in all the heauens aboue: yet as true as God is in heauen, this so large, and so huge a *heart*, could not be able to hold the

delight.

the very least part, of the perfection of God; but if one droppe of his deitie and glorie, were powred into it, by and by it would burst in a hundredth pieces, and flie a funder, as an old vefsel, filled with new ^d wihe. O what a wonderfull strange thing is this? what shall we deuise to say of it? Ten thousand worlds, cannot fill one heart: and yet ten thousand hearts, cannot hold one God. Therefore, as much as one heart, is too good and too great, for ten thousand worlds: so much is one God, too good and too great, for ten thousand ^e hearts. So fully doth the Lord, & nothing but the Lord, feed, and fill thy soule, and giue thee all, nay more then all, thy heart can desire. Wherefore, *Delight thy selfe in the Lord, and he shall giue thee the desires of thy heart.* Thus much for the promise, in these words, *And he shall giue thee the desires of thy heart.*

Now then, deare brother, *Delight:*
D 2 and

7

d Behold the heauens and the beauens of heauens are not able to containe thee.
1. Reg. 8.27.

e Deus maior est corde nostro. 1. Joh. 3.20

and not delight onely ; but *Thy selfe*,
also : and not thy selfe onely ; but *In
the Lord*, also : *Delight thy selfe in the
Lord* : and againe I say, *Delight* : and a-
gaine I say, *Thy selfe* : and againe I say,
In the Lord. *Delight thy selfe in the
Lord*. O remember, for the loue of
God, remember this worthie sentence
of an ancient father, ^d *Let all creatures
seeme vile unto thee*, saies he, *that onely
thy creasour may seeme sweet unto thee*.
Armenia, a noble ladie, beeing bidden
to king Cyrus wedding, went thither
with her husband. At night, when
they were returned home, her hus-
band asked her, how shee liked the
bridegroome, whither shee thought
him to be a faire and beautiful prince,
or no ? Truth, saies shee, I know not.
For all the while I was forth, I cast
mine eyes vpon none other, but vpon
thy selfe. So basely did this noble la-
die esteemme of king Cyrus beautie,
who was the Monarch of the world,
in respect of that entire good will and
affection,

^d *Omnis crea-
tura vilesca,
ut creator in
corde dulces-
cat.*

delight.

affection, shee bare to her husband, which was so great, that her eyes could never be from him. And so must we, set God alwaies before our eyes, and not once looke aside, or be enamoured with any gaud of worldly glorie, but despise euery blaze of beautie whatsoeuer, that may draw vs from beholding our heauenly husband, and *delighting* onely in him, which is fairer then the children of men. S. Paul beeing rapt vp to the third heauen, knowes not, whither it were with the bodie, or without the bodie. And because we should marke it well once, he sets it downe twise. That he was rapt vp to the third heauen, he is sure; that he heard words which no man can vitter, he is sure; that he was exceedingly delighted in the Lord, he is sure. But whither his bodie were with him or no, he knows not. So much did he forget and neglect, eu'en his owne bodie, which is so neare, and so deare a thing, in comparison

parison of that incomparable *delight*,
which then he tooke in the Lord. S.
Peter, seeing but a glimpse of Christ's
glorie, vpon mount Tabor, stood so
astonished and amazed with it, that
he was in a sort beside himselfe, when
he was at that time beside Christ.
Master, saies he, it is good for vs to be
here. As if he should haue said, Nowe
farewell Galilie, and all my goods;
farewell fellow Disciples, and all my
friends: farewell wife, & all the world:
so I may enjoy this heauenly sight, and
be continually thus *delighted* in the
Lord. Holy Ignatius, going to his
martyrdome, was so strangely ravish-
ed with this delight, that he burst out
into these wordes, Nay, come fires; come
beasts: come breaking of all my
bones: come racking of my whole bo-
die; come all the torments of the de-
uill together vpon me: come what can
come, in the whole earth, or in hell ei-
ther: so that I may enjoy Jesus
Christ, and may be continually *de-
lighted* in the Lord. And so must thou

e H. 8 1026A
in 1600. ior.
1610 1615 1620.

delight.

D

(deare brother) insult ouer all creatures, and exsult only in thy creatour. Thou must contemne all beautie, as Armenia did: yea thine owne bodie, as Paul did; yea all the world as Peter did: yea thy very life, as Ignatius did: and be content to doe any thing, though it were to be borne and pulled in a thousand peeces: or for a time, if it were possible, to suffer al the paines which the fiends and furies of hell can inflict vpon thee, so as in the end, thou maiest *delight*, either the Lord in thy selfe, or thy selfe in the Lord. Then, then *He shall give thee*: and not, *He shall give thee onely*, but *The desires*, also: and not *The desires onely*, but *Of thy heart*, also. Then *he shall give thee the desires of thy heart*. And againe I say, *He shall give thee*: and againe I say, *The desires*: and againe I say, *Of thy heart*. Then *he shall give thee the desires of thy heart*. Then, though thou haue a long time plaid the unthrifte, and wasted all thy goods in the

world: yet, if with the lost childe, thou
returne home againe, to thy fathers
house, he shall graunt thee thy *hearts*
desire, and receiue thee with minstrel-
lie and dauncing, and all manner of
festiuall ioy, and that plentie of bread,
which nourisheth every hired seruant
in his house, shall much more feede
thee, which art his louing child, vnto
everlasting life. Then, though all the
leekes and onyons of Egypt, which is
the world, haue failed thee: yet, if with
Israel, thou depend onely vpon God,
he shall distill the dewe of his grace,
into thy *hearts*, and lay aside a chosen
raine for thee, and cause thee to drinke
of the sweete christall streams
of his pleasure, and give thee to eate
of that hidden and heavenly Manna,
which no man kneweth; but he that
receiueth it. Then, though all the
clothes and couerings in the world,
cannot keepe thee warne; yet, if with
Dauid, thou be a man according to
Gods owne heart, he shall send thee
that

delight.

27

that mysticall Abishag , which shall comfort thy *heart*, and make thee hot and feruent in spirit , which shall re-
newe thy strength and make thee yong againe, and lustie as an Eagle . Then, though thou haue a long time lost thy labour, in seruing Laban, which is the world: yet, if with Iacob thou returne home againe to thy fathers house, god shall meete thee by the way, and, as the Prophet Osey speaketh, he shall allure thee as thy paramour, and lead thee into the wildernesse , and there speake according to thine own *heart*, friendly, and louingly vnto thee. And, even as louers , are oftentimes disposed for the nonce, to take a fall of one another, the stronger of the weaker: so God shall wrestle a fall with thee, as he did with Iacob , and yeeld so much in loue to thee , as that he shall suffer thee to give him the fall, and to preuale against him. Iefus: what exceeding loue is this ? why are we not even nowe, in the name of God, infla-
med

med with the loue of God: and wholy rauished with delight in the Lord? At least wise I maruell, what a mischeife many base minded worldlings meane, that they had rather feed vpon the huskes of hogges, then the bread of man? that they had rather eate the onyons of Egipt, then the manna of heauen? that they had rather lie acold, frozen and shiuering in sinne, then be rewued and cherished by Abishag? that they had rather take unsupportable paine, to serue Laban, then take vspeakable pleasure, to serue God? Fy vpon it: what a vile folly is this? what a starke madnes is this? what is this els, but to be euuen bodily tormented, whereas they might be most spiritually delighted? what is this els, but to goe out of one hell, into another hell, whereas they might goe out of one heauen into another heauen? For, why do you (beloued) why doe you tell me so much, of I know not what? of a worme, that never

delight.

dieth? of a fire, that never is quench-ed? of a lake, that burneth with brim-stone? of weeping, and gnashing of teeth? Thus I tell you (good christians) and I tell you truly, and God in heauen heares what I say, though you heare me not; I tell you as loud as euer I can; that, to serue sinne so flauishly: to please the deuill so wretchedly: to delight in the word so brutishly, as many men doe: this is worse then all wormes: worse then all fires: worse then all lakes: worse then all weeping: worse then hell it selfe. Whereas, on the other side, to serue God, to please God, to delight in God, to reioyce & solace thy soule in the Lord, which hath alwaies giuen thee, and will alwaies giue thee, the desires of thy heart; this is better then all treasures; better then all crownes: better then all kingdomes: better then all immortallitie: better then heauen it selfe. This, this it is, which shall bring thee, out of one paradise, into another paradise.

Out

Out of one paradise in this life ,
where thou doest joyfully , & cheere-
fully serue God , into another para-
dise in the life to come , where thou
shalt be honourably and royally ser-
ued of God . Out of one paradise in
this life , where thou doest comfort
thy heart , and *delights thy selfe in the*
Lord, into another paradise in the life
to come , where he shall blesse thee , &
he shall give thee the desires of thy heart ;
Through the tender mercies of Iesu
Christ , to whome with the father , and
the holy Ghost , be all honour and
glorie , power and praise , dignitie and
dominion , now and euermore . *Amen.*

Finis.